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point of view some trenchant criticism is directed toward both mechanists and vitalists, as those terms are ordinarily understood. The mechanistic conception is scientific only so long as it is used merely as a method to describe certain aspects of behavior.

It follows that our consciousness of freedom, initiative, and creativeness is not an illusion. This consciousness is merely the subjective accompaniment of the objective process of creative spontaneity, which characterizes all nature and especially living organisms. The objective creativeness of life is accompanied by the subjective sense of creativeness. Self-determination through ideas and ideals is, therefore, not an illusion. New ideas and ideals are the most striking subjective manifestations of the creative process in human society, and are the means, together with their neural correlates, by which society makes most of its new adaptations. To ignore the significance of ideas and ideals in human conduct is accordingly a species of scientific folly.

The book is open to criticism at many points, but in spite of its defects it is to be commended as an essentially successful attempt, whether we accept its philosophy or not, to show how such processes as creativeness and ideals, freedom and responsibility, may be brought within the field of science. Mechanists and environmental determinists among the sociologists especially would do well to read the book.

CHARLES A. ELLWOOD

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*The Social Problem.* By CHARLES A. ELLWOOD. (Revised edition.) New York: Macmillan Co., 1919. Pp. 416. \$1.75.

Professor Ellwood's books are invariably a social service in themselves. This book is a task of brokerage between our individual desire to understand synthetically the forces of the contemporary social movement and the great unrest, so all-confounding rationally and spiritually in its multifarious aspects, pressingly demanding the re-socialization of so many conflicting interests. The social kaleidoscope moves too blindly fast even for the most alert and careful student of society. Bolshevism, guild socialism, the Labor party, the proletarian awakening in general—are they all arraigned against the old order, clearly and uncompromisingly? It is impossible to tell, for the new conscience is struggling and muddling through to the new world now by concession, now through revolt, frequently bloody and always tragic. When the socialist speaks of the passing of the anarchic economy, he forgets that our capitalists are not nebular hypotheses but right here in our midst, and that their

system will "pass" only by reaching its tentacles deeply into the next system. Industrial democracy is unthinkable without its capitalist heredity. The socialization of wealth and service is not the antithesis of the present order, but it will come through its development. Is not our own day, so boastfully emancipated from the idols of the past, full of slavish atavisms of class and tribe?

Professor Ellwood commands a sharp perspective into the many currents—psychic, social, and telluric—which flow into our rapid day. And he marshals all these introspections into a clear epitome, readable, broad-visioned and common-sensed. Such an abstract of *The Social Problem* would be a great tonic to the reader were it not for the ever-lurking doubt: Is there the social problem? Is there an "essence" to Christianity, to capitalism, to communism? Or is social economy so almost impossibly difficult just because the infinitely complex social nature defies clear scrutiny and scientific management?

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*Sociology and Modern Social Problems.* Revised and enlarged edition. By CHARLES A. ELLWOOD, Ph.D., Professor of Sociology, University of Missouri. American Book Co., 1919. Pp. 394. \$1.48.

When a thoroughly sane and sound and at the same time a genuinely dynamic sociological book demonstrates vitality enough to justify a revised edition, the fact is good reason for congratulating not only the author, publisher, and sociological colleagues, but even more the general public. So much toxic matter is consumed daily by American readers that the slightest evidence of increased demand for brain-building substance is heartening.

The perfect introductory book on sociology will probably never be written. Sufficient ground for this prediction is the fact that the constituency is a variable. No two classes even in the same school bring precisely the same mental content to a first course in sociology. It is impossible, therefore, with wisdom always to recommend the same book for ostensibly the same purpose. Professor Ellwood's elementary book, however, has proved its usefulness in many schools, and it can hardly fail to be more useful in its latest version. To the present writer it seems certain that the book has been made to cover a wider gamut of need by the insertion of the new chapters: "The Bearing of Modern Psychology on Social Problems," and "Theoretical Summary."

A. W. S.